7: McKern A-4,5 (1920-1921) 1929 OU9 Tonga OU9

of curiously curved and crossed lines that certainly cannot be even the poorest of representations of English letters (fig. 5). A young Tongan, who was present at the time of my visit readily identified these figures as shorthand characters, such as are taught at the Government and Wesleyan colleges at Nukualofa. They are patently modern markings.

Professor Wragge of Auckland is reported to have identified Makahokovalu as a religious site connected with the sun worshipping practices of the primitive Tongans. I have failed to find any archaeological evidence of sun worship, and Gifford (12) reports the absence of any evidence that sun worship was ever practiced by the Tongans. In spite of reports to the contrary, the mound is not intentionally orientated except with reference to the shoreline.

Makahokovalu shows the finest structural workmanship seen in Tongan *esi*. There are more imposing structures from a standpoint of size, particularly height, but in size of the stones in the retaining walls and the degree of skill in masonry, they compare favorably with the best executed langi platform tombs of the ancient Tongan rulers. In fact, this *esi* would be an excellent example of a one-tier langi except for the absence of fine sand or black pebbles, characteristic of the grave mounds. The place is actually referred to as a tomb in one myth recorded by Gifford (13, p. 68).

The name Makahokovalu may possibly be derived from an original number of eight large stones constituting the westernmost wall, only six of which are now in place. No other arrangement of eight stones could be found. In this connection it should be noted that eight seems to have been a favorite number to associate with mounds. For example, Lefelefevalu (Eight-sexual organs, p. 30): Kafoa, eight-stones at Kafoa (p. 11); Siahalavalu (Mound-of-eight-roads). However, in no one of these three structures was the number eight descriptive of structural peculiarities. It is suggested that the number eight, when so used, may have been a conventional term signifying many, or a well balanced number, and had no numerical significance.

7. Mangafakinanga, near Kolonga, Tongatabu.

The *esi* of Mangafakinanga consists of a rectangular mound with a convex upper surface, surrounded by a low perpendicular wall of dressed coral slabs placed on edge and end to end. It is said to have been the *esi* of the Tui Tonga Tuitatui, a famous ancient Tongan monarch generally accredited with the building of the great trilithon (p. 63). The structure is 35 feet long, 21.5 feet wide, and is 3 feet high. The retaining walls average 1 foot in height and 0.7 foot in thickness. Most of the stones of the south wall have been removed in comparatively recent times. The wall stones are about 3 feet long. All stone surfaces are rather smoothly dressed and componant parts of the wall fit snugly together. Corner pieces are lapped with no apparent regard as to which piece is outside. The westernmost wall extends in a direction N. 20° E.

Near the northeast corner of the mound and rising from the retaining wall, is a large monumental slab which measures: length above the ground 8.3 feet, width, 5.9 feet, thickness 1.4 to 2 feet. Though leaning inward at an angle of 75° from the